Price 2 Cents

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 18. CHICAGO, ILLINOIS, MAY 14, E. M. 303. [C. E. 1903.] WHOLE No. 969

TO BE FREE!

To be free, to be free from the bondage of form,
From the fetters of shallow pretense;
From the customs that bind us in limitless swarm,
And hedge us about like a fence!
From the chatter and patter of gossiping tongues
With nothing for you and for me,
From people whose thinkers are lost in their lungs
It is, oh, to be free, to be free!

My lady, whose motives are really the best,
In a deed of compassion would move,
But she first must apply the ultimate test:
Would dear Madam Grundy approve?
If the deed she should do, what gown should she wear?
And who shall be present to see?
And are you quite certain that no one will care?
And it's oh, that my lady were free!

The parson full godly—I know him quite well—
Would lift up the host of mankind,
Of the Nazarene's love his hearers would tell,
And the wounds of the fallen would bind;
But the deacons, you know, the pillars of church
His patrons, have notions, and he
Must heed them or, hapless, be left in the lurch—
And it's, oh that the parson were free!

The fetters of fashion, the bondage of form,
The chains that we bind on the soul,
No fallen they lift, and no heart do they warm,
Yet to them we offer our toll.
The true man is hidden, the false is displayed;
I smirk, and you smirk upon me;
We barter our souls, and sorry's the trade—
And it's, oh that we all might be free!

—*Alfred J. Waterhouse in New York Times.*

The Unclean Crowd.

In No. 965 Edward Stern says: "I am real glad to note that Celia could spare sufficient time from her dishwashing to throw some nice ivory suds over the unclean crowd."

As I know that good people are always intensely interested in anything naughty, I think it may be worth while to give a little history of this unclean crowd. Of course I need not mention those of its members who write for Lucifer, for I am sure the good people never miss a word of what they write. I shall speak only of past history.

The first distinguished member of the unclean crowd was Plato. He is usually called the "divine," because of the wonderful elevation of his mind. "His language is that of an immortal spirit, rather than a man," says Shelley. But unfortunately he was not sound on the sex question. He wanted to introduce varietism into his ideal republic. It was state supervised varietism, to be sure; but that was to be expected from a writer of his day. That Plato was a pretty tough member of the unclean crowd may be gathered from the following words in the "Symposium," which no doubt related to the romantic loves of members of the same sex so common in those days, but have an equally clear application to the loves of opposite sexes:

"He who aspires to love rightly ought from his earliest youth to seek an intercourse with beautiful forms, and first to make a single form the object of his love, and therein to generate intellectual exercises. He ought, then, to consider that beauty in whatever form it resides is the brother of that beauty which subsists in another form; and if he ought to pursue that which is beautiful in form, it would be absurd to imagine that beauty is not one and the same thing in all forms, and he would therefore remit much of his ardent preference towards one through his perception of the multitude of claims upon his love."

Plato stood alone in antiquity, however. He anticipated most of the great movements of our day in thought, but nothing could then take shape in action. Ancient civilization decayed and fell, and then we had the Dark Ages, which were completely dominated by the clean crowd. At last came the Renaissance and the Reformation, during both of which the unclean crowd was once more in evidence. Several religious sects of the Reformation completely believed in freedom and variety. But the clean crowd was wide awake, and although it burned 100,000 witches in Germany alone during the first century of the Reformation, it had also time to exterminate the unclean crowd of that period entirely.

Then came the French Revolution, and since then the unclean crowd, like other bodies of wicked people, has spread over land and sea, so that it can no longer be persecuted with any hope of success.

The first very eminent member of the modern unclean crowd was the poet and artist, William Blake, whose "Garden of Love" is well known. But he was soon eclipsed by his great successor, Percy Bysshe Shelley, who set forth the whole gospel of varietism in the three immortal stanzas of "Epipsychidion," which begin as follows:

"I never was attached to that great sect
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though it is in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread
Who travel to their home among the dead
By the broad highway of the world, and so,
With one chained friend, perhaps a jealous foe,
The dreariest and the longest journey go."

In spite of his wicked thoughts, Shelley had a wonderful power of imposing on those around him. One of his greatest friends was Hogg, the most cynical of Conservatives, and unimpeachably clean. Yet he could not help speaking of Shelley as follows:

"In no individual perhaps was the moral sense ever more completely developed than in Shelley; in no being was the perception of right and wrong more acute.

"As his love of intellectual pursuits was vehement, and the vigor of his genius almost celestial, so were the purity and sanctity of his life most conspicuous.

"I have had the happiness to associate with some of the

best specimens of gentlemen; but with all due deference to those persons (may my candor and my preference be pardoned), I can affirm that Shelley was almost the only example I have yet found that was never wanting, even in the most minute particular, of the infinite and various observances of pure, entire and perfect gentility.

"Shelley was actually offended, and indeed more indignant than would appear consistent with the singular mildness of his nature, at a coarse and awkward jest, especially if it were immodest or uncleanly; in the latter case his anger was unbounded and his uneasiness pre-eminent."

Another friend of Shelley was Captain Trelawney, a traveler who had roughed it all over the world and cared little for poetry or ideals. Yet he says of Shelley: "To form a just idea of his poetry, you should have witnessed his daily life; his words and actions best illustrated his writings. The cynic Byron acknowledged him to be the best and ablest man he had ever known. The truth was, Shelley loved everything better than himself."

Shelley had even the effrontery to contend that freedom and variety would have a most ennobling influence on women. Near the end of the third act of "Prometheus Unbound" he gives this description of them as they will be in the golden age:

"And women, too, frank, beautiful and kind
As the free heaven which rains fresh light and dew
On the wide earth, past; gentle radiant forms,
From custom's evil taint exempt and pure;
Speaking the wisdom once they could not think,
Looking emotions once they feared to feel,
And changed to all which once they dared not be,
Yet being now, made earth like heaven."

It is pleasant to think that such atrocious sentiments did not remain unpunished by the clean crowd. A number of Edward Sterns arose to scourge the offender, and one of them published in the Literary Gazette the following criticism, which will live forever as an example of the humor and penetration of the clean crowd:

"We feel as if one of the darkest of the fiends had been clothed with a human body to enable him to gratify his enmity against the human race, and as if the supernatural atrocity of his hate were only heightened by his power to do injury. So strongly has this impression dwelt upon our minds that we absolutely asked a friend, who had seen this individual, to describe him—as if a cloven hoof, or horn, or flames from the mouth must have marked the external appearance of so bitter an enemy of mankind."

After Shelley the unclean crowd grew very fast. For some time its most striking figure was Robert Owen, who, though older than Shelley, came later into the movement. Owen was the greatest philanthropist of his age, the founder of infant schools, the father of co-operation, the man who worked his laborers three hours less a day than any of his competitors, and who during a crisis in the cotton trade paid all his labour full wages for four months while the mills were shut down. But the devil got hold of him, too. Hear what Frederick Engels says about Owen:

"As long as he was simply a philanthropist he was rewarded with nothing but wealth, applause, honor and glory. He was the most popular man in Europe. Not only men of his own class, but statesmen and princes listened to him approvingly. But when he came out with his Communist theories, that was quite another thing. Three great obstacles seemed to him especially to block the path to social reform: private property, religion, the present form of marriage. He knew what confronted him if he attacked these—outlawry, excommunication from official society, the loss of his whole social position. But nothing of all this prevented him from attacking them without fear of consequences."

There are many other members of the unclean crowd that one would like to speak of. It might be hardly right to class John Stuart Mill with the crowd, for although he denounced marriage as the last surviving form of slavery, and advocated unlimited freedom to try social experiments, he never expressed a preference for variety. We may call him half-clean. But George Henry Lewes, Swinburne, William Morris, the authoress of "The Truth About Love," Grant Allen, Edward Carpenter and many others would be worth describing if one had space. I know, however, that to hold the attention of the clean crowd one must be very spicy, so I shall not weary it any longer.

R. B. KERR.

A Free Woman's Duties.

Although I know that Celia B. Whitehead is perfectly capable of taking care of herself and her side of the question, and of answering R. B. Kerr properly, I cannot resist taking a slight part in the controversy myself.

For this reason: I have been so many times exasperated since I took an interest in social questions—which is about forty years ago—at the assurance with which so many radical men have presumed to tell free women what they ought to do. It seems that it is so ingrained in the fiber of a man's makeup to advise, control and guide women, that in the very act of fighting for woman's freedom he must drag in a lot of paradoxical stuff about a free woman's duties.

I do not believe in any man's right to compel women to do anything "for the sake of having her children well born"—not even in his advising her in regard to it. For several reasons:

The first is that in our present stage of progression nobody knows anything about the laws of heredity or prenatal influence. Some pretend they know, but the final outcome is seldom what the parents or any one else expected or prepared for. "A woman, a human mother, cannot be compared to a horse, a cow or a sheep. Dyer D. Lum used to say, "You cannot train human beings on barnyard morals." There may be such a thing as "scientific breeding" among domestic animals, but as yet there is no such thing among human beings. The surroundings, conditions, psychic influences, the relation to others of the human mother, are so complex, so intermingled, are so varied and so changeable, that it is impossible to formulate a law that you can always count on. Thus one mother will refrain from touching intoxicating drink for fear of imparting a taste for it to her unborn child; another will drink it when she fancies she has a craving for it, for the same reason. And one child is as likely to be a drunkard as the other, or the reverse. And I believe it is generally conceded that hereditary influences do not count much against surroundings after the child is born. So, as the case is as doubtful as is religion, who has any right to advise or suggest any particular plan or course of conduct as regards the welfare of unborn children?

Another is: You have no right to ask a mother to make sacrifices for unborn children—that is, personal sacrifices of her feelings, rights, tastes and inclinations. I protest against any woman's being expected to "become a mother to a man to whom her 'whole being did not go out,' for the sake of a future child." I would not ask her to give up one single "whim or inclination of her own" just for the supposed good of her coming child.

Another reason is: that an argument for variety for the sake of the welfare of future children is like "speaking two words for yourself and one for the child." It seems that men like variety, but whether it is a natural trait that would remain under the best and freest conditions is yet to be seen. I believe that it comes from long centuries of pandering to the passions of men, of conceding that men's passions are of so much importance, until now he is an abnormal creature, mostly run to animal instincts and a fierce greediness for new sensations. Perhaps the companion and lover of the future free woman will be an altogether different sort of being. Women are more inclined to constancy and, as Mrs. Whitehead says, a true woman who develops in an all-around, well-poised manner does not want to —cannot, even—"change her whole affectional and mental attitude every two or three years," even for the sake of the welfare of her children. She should not be required to do so. Anything that interferes with the individual's first duty to herself is wrong.

But I believe that all this talk about a mother's sacrificing her own wishes and desires, giving up all her own "whims and

inclinations" for the sake of well-born children, is useless. Since we cannot any of us define a line of conduct, of thought and action that will positively insure perfectly born children, it seems to me the next best thing is for every woman to do the very best she can for herself. If free and unprejudiced, she will naturally do this: She will look out for her own health and happiness, her own best development, her own highest thoughts and emotions. She will not be advised or cajoled into becoming a mother by a man she does not love merely because the man is a healthy animal. Such parenthood would be robbed of all that is sweet and tender and spiritual—all that makes it beautiful, and would probably have as deleterious an effect on the child as anything could.

As to women's choosing sick or weak men as fathers because they love them—that is a difficult question and cannot be settled offhand. I certainly would not coerce the woman into my way of thinking about it, whatever that way might be. I know a sweet-souled little widow with as pretty, healthy and good a child as I ever saw anywhere. After she was married a few months her husband began to show symptoms of consumption, and finally the doctors declared that he was doomed to die sooner or later. The wife's friends warned her to be careful and avoid pregnancy as the child might inherit the father's weakness. She said:

"If I must lose my beloved husband, the next greatest happiness I can have in this world is to bear a child that is his. I will not let it inherit anything that can injure it; it will be a child of such love that it cannot go wrong. If I may, I shall bear a child by him."

And she did; the sweet little girl is her greatest comfort and happiness today. Who would have had a right to forbid her indulging her great wish? Surely not any lover of liberty.

I am willing to leave the whole subject to free and enlightened women, unadvised by "free" men who delight in telling free women what they must do. LIZZIE M. HOLMES.

Ingersoll and the Anarchists—Important Testimony.

Any one reading the communication of Mr. Quinn, written some four years ago [printed in last week's Lucifer], will see at once that it was a defense of Colonel Ingersoll's position in relation to the charge made at the time of his death—that he refused to defend the Anarchists because their friends could not offer him a sufficient fee. As I was somewhat intimately acquainted with Mr. Ingersoll and had met him at divers times during 1886-87, it will perhaps be of some interest to the radical element to learn just what the Colonel did think and feel regarding this historic tragedy which is destined to pass into history—thanks to Governor John P. Altgeld—as a judicial crime.

I first met the Colonel and was introduced to him by Captain William P. Black, counsel for the defendants, at the Grand Pacific Hotel, Chicago, shortly after the conviction of the Anarchists in Judge Gary's court. There is no doubt in my mind that Captain Black solicited him to enter the case at that time. But his refusal to do so was never on the ground that their friends had not sufficient funds to satisfy his demands. He declined to enter the case upon the broad ground that, as the foremost Infidel in the country, such a combination would be unfortunate for the men. Said he: "The tocsin has already been sounded by press and pulpit that Anarchism is the logical fruit of Ingersollism; and the doctrine of no God, no accountability to a Supreme Power, must inevitably lead to no government, no authority on earth. Now, were I to associate myself with this case this same press and pulpit would at once raise the cry, 'We have got the whole brood together now, Atheists and Anarchists,' and they would raise such a storm that nothing on earth could withstand it. Schilling," continued Ingersoll, "you must get a lawyer of national reputation who is a pillar of the church and who can cover these men with his conservative life and character."

This all goes to show that Ingersoll himself did not believe that these men had a fair trial. On the contrary, he fully realized that the entire machinery of justice was perverted to satisfy the implacable cry for blood, and that this was in all likelihood to be kept up before the courts of last resort.

At his own request I called upon him the next evening at the Grand Pacific and had dinner with him. During the conversation his law partner from New York asked me if I did not think the Supreme Court of Illinois would reverse the case. "No," said I, "the press has kept up such a howl that these judges—who are but human—will be afraid to do what is right." I then told how the jury that had tried the case had been picked, being composed largely of foremen and superintendents of large establishments, who did not wish to incur the displeasure of their millionaire employers. "Colonel," said I, "if ever I am tried for my life in this town I would prefer to have twelve millionaires for my jury rather than twelve of their understrappers; for if there was but one man among them with a conscience who believed me innocent he could give me the benefit of his judgment without fearing the wrath of a superior."

This statement made quite an impression on the Colonel, and after a slight pause he said: "Schilling, you are right. Never get tried by the other fellow's hired man; if you do you will get left every time. When I die and appear before the bar of Heaven for judgment, if God will come forward himself and listen to my story I'll stand a show. But if he will turn me over to one of his clerks I will be gone."

When the Supreme Court of this state affirmed the verdict of the lower court the Defense Committee sent me East to engage Generals Prior of New York and Butler of Boston, and I again met Ingersoll several times; once at his home, 400 Fifth Avenue. He showed the warmest possible interest in the case and his sympathies were with these men and their friends. Not that he ever expressed himself in favor of Anarchism; but he believed that these men were entitled to a fair trial, and that as social agitators and political revolutionists, however mistaken in thought or in method, they were actuated by humanitarian considerations.

Shortly before the execution of these men he wrote me the following letter:

"400 Fifth Avenue, Nov. 3, '87.

"MY DEAR SCHILLING:—I shall write Oglesby the best letter I can. Do not say a word about it until after he decides one way or the other. It will be a great mistake to hang these men. The seeds of future trouble will in this find soil. Governor Oglesby has as much physical courage as any man in the world. He has a good heart. His instincts are noble and all his tendencies are toward the right. I have the greatest respect for him. The only fear I have is that he will be overawed by the general feeling—by the demand of the upper classes.

"I hope that you can get some of the rich bankers, merchants and capitalists to write him.

"It would be far better to commute this terrible sentence to imprisonment, and I hope the Governor can be made to see this. As a rule power is blind.

"I hope that you will say nothing about my letter to the Governor. I can do more good if nothing is said. If he refuses to interfere, then I want it known that I did what I could to prevent the execution of these men.

"Treat this as confidential. Yours always,

"R. G. INGERSOLL."

A few days before the execution he signed publicly a petition, together with Courtland Palmer and T. B. Wakeman, in New York, asking Governor Oglesby to commute the sentences.

But while the foregoing shows that Mr. Ingersoll's conduct in relation to the executed and imprisoned Anarchists should satisfy the most fastidious radical, he never claimed to be made up of the metal that forms the martyr. The first time I met him at the Grand Pacific he said to me: "Schilling, I wouldn't give my life or the life of my wife or the life of either of my children to make an Eden of this d— world." When I remonstrated and reminded him of the many blessings we of this age enjoy because of the sacrifices that the heroic souls of the past had made, he said: "Oh, Schilling, don't for a moment think that I don't fully appreciate *all* they did, but I insist that this ungrateful world isn't worth it. The wonder to me is that this earth didn't shrivel into a crisp when they killed poor Bruno." Truly,

Chicago, May 7. GEORGE A. SCHILLING.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFERous—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Facts of History.

Among contributed articles of unusual interest in this week's Lucifer will be found one from George A. Schilling of this city, giving the facts of history as seen by one who had exceptionally good opportunities of knowing what those facts really were, in regard to a most important episode in the never-ending battle between liberty and despotism, between combined and entrenched plutocracy on the one hand and the producers of all wealth on the other. Mr. Schilling was a member of the official family of Governor Altgeld, the man who did what he could to undo the terrible wrongs inflicted upon labor's representatives in the ever-memorable conflict of 1886-7 in Chicago, and who administered a rebuke to the tools of plutocracy—the judiciary of Illinois—such as history gives few examples of. Of all the advisers and helpers of Governor Altgeld, Mr. Schilling is believed to have had greater influence than any other in shaping the public policy of that truly great and good man. M. H.

The Outlook for Freethought, Free Speech, Free Action.

The new Roman Catholic Archbishop of Chicago, Quigley by name, is thus reported by the Chicago Tribune of May 5:

"Since I have seen the western parochial schools I have come to the conclusion that in fifty years, if things go on as I see they are going on at present, the Catholic Church will actually own the west."

The Tribune calls this an "optimistic declaration."

Yes, certainly; it is an optimistic view of the future—for the Roman Catholic Church—but how about the rest of the people of the west?

Judging the future by the past, where will be liberty of speech, of press, and of action when the Catholic Church owns the country?

And that owning the west means owning the United States and the whole world, in the estimation of this lordly hierarch, take this paragraph from the same report:

"Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The west will dominate the country, and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic Church will rule the world."

The next paragraph outlines the method by which this country and the world are to pass under Catholic domination:

"The people of the east do not know of the importance of Chicago in the west. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities stretching across the continent to San Francisco. It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am not telling you this to flatter you. I mean what I say. When I see what is going on I am more than pleased. *Nothing can stand against the church. I'd like to see the politician who would try to rule against the church in Chicago. His reign would be short indeed.*"

Italics are mine.

All this is nothing new. For many years those who have observed the signs of the times have known that the single aim of the Roman Catholic officials is universal domination through and by the control of the United States.

And this control is to be gained by first capturing the political organizations of the great centers of population, knowing full well that as go the cities so will go the country.

The only new or remarkable feature of this "optimistic" utterance of Archbishop Quigley is its boldness, its frankness, its unblushing AVOWAL of what most people who read already know, that the Roman Catholic church is essentially a political organization, and that it already holds the balance of power in Chicago, in New York, in San Francisco—in all the large cities, and therefore in all the American states.

It means that no man can be elected to the office of President of the United States against the will of the Roman Catholic hierarchy.

It means that no important measure can be enacted into law by the American Congress, or by any state legislature, that does not have the sanction of the Roman Catholic church.

It means that no great economic question, such as the coal strike in Pennsylvania, can be settled contrary to the wishes and interests of Rome.

And what are the wishes and interests of Rome in the matter of economics—in the matter of industry and finance?

I do not need to say that these interests are identical with the interests of the money kings, the plutocratic exploiters of labor, the world over. Rome is too shrewd not to know that next in importance to control over sex, and reproduction of the race, is control over the production of the necessaries upon which the race must feed, and by which it must be warmed, else perish from the earth.

Hence the Roman hierarchy, and the daily papers under their control, lose no opportunity to denounce and misrepresent the doctrines and purposes of the Anarchists and Socialists of the country, who are the only people who demand and work for the equal right of all to the earth and what it contains. Take this utterance of Archbishop Corrigan, last November in New York, as quoted approvingly by the Chicago Chronicle:

"Socialism does not promote fraternity. Christianity alone can do that. Socialism is not Christianity. All the leaders of Socialism have been opposed to Christianity. All of them are agnostics or infidels or against religion."

Commenting upon this authoritative utterance of the Roman hierarchy the Chronicle said:

"It is strange that the history of the world makes apparently so little impress upon the theories of avowed Socialists. They point to a Utopia that has never been grasped, even fragmentarily, without dismal failure. They claim, as Archbishop Corrigan says, that in their respective beehives there will be no room for drones. But, as the same critic lucidly points out, rights and duties have never been and never can be made equal among all men."

Here, as in a nutshell, we have the difference stated, the contention outlined, that now divides the Roman Catholic hierarchy on the one hand—together with its allies, the plutocrats in politics, the Republican and Democratic parties, including the vast majority of so-called Freethinkers, Atheists, Agnostics, Liberal Christians, Spiritualists, Protestant sects, Jews, etc., etc., and on the other hand the Philosophic Anarchists and Scientific Socialists—for, as George D. Herron very clearly shows, the ultimate aim of these two great divisions of the army of progress are one and the same.

The Roman hierarchy and its allies stand for INEQUALITY of "rights and duties." They would have privilege for the few, wealth and honors for the few, rulership for the few, and obedience and servitude, exploitation, and comparative poverty for

the many, while Philosophic Anarchism and Scientific Socialism stand for EQUALITY of rights and privileges for ALL, including, of course, the most important of all rights and privileges, that of being born well, and special privileges for none.

* * *

When taking a comprehensive view of the situation—of the outlook, it is necessary to discard prejudice and look at the questions involved from every conceivable standpoint. In order to judge impartially we must first put ourselves in the place, as far as possible, of the "other fellow"—must put on his glasses and take sufficient time to get into sympathetic relations with him or her whom we, at first view, were ready to condemn.

Claiming to be honest and truth-loving ourselves, we should grant the same to all others, however widely differing from ourselves.

The most noteworthy object lesson in political economy that has been seen in this country for some months or years past, is the settlement of the coal miners' strike in Pennsylvania. The capitalist press of the country, as well as many labor papers, hailed the award as a triumph for the miners, mainly because of the ten per cent increase in wages.

Commenting on the award of the Arbitration Commission, the International Socialist Review of this city has this to say:

"Some months ago when the arbitration committee was first elected we pointed out that the miners would receive just what the pfoletariat has always received in a contest with its masters—what it was able to take. There is, at least, some doubt if in this case the United Miners have not received even less than they could have taken had the fight gone on.

"Just how sincere the capitalist press have been in declaring the decision to be a great victory for the strikers is seen by an extract from a private telegram which has come into our hands which was sent out by a well-known firm of Wall street brokers to their customers. After giving the terms of the Commission report they say of the demands: 'All of these, particularly five, six, eight and nine, are absolutely in favor of operators. The first and second clauses were offered by Mr. Baer three months ago.'

"The 'five, six, eight and nine,' which they favor, are the clauses concerning check weighmen, directing the payment by operators directly to mine laborers, condemnation of boycott and of blacklist. So much for the present. When we come to consider the future we are confronted with the proposition stated above that the contending parties will get exactly what they are able to take. There is no power outside of either of the parties to enforce the decisions of the Commission. In so far as governmental power will be called into use it is upon the side of the operators. There will undoubtedly be another fight before this recognition is granted."

According to this view—which seems to be substantially the same as that taken by the great majority of labor papers that come to this office—very little if anything has been gained by the people in the award of the arbitrators of the coal strike. In fact, the belief seems growing that the miners were humbugged, deluded, cheated, and their condition made more hopeless than before, because put under additional bonds to support a robber system, the system that puts into the hands of a few the ownership and control of the sources of wealth, the tools of production, the means of distribution and the fixing of prices of the products of labor.

The truth and justice of this view is seen here in Chicago in the fact that the price of anthracite coal is now 50c more per ton than it was a year ago, and the further fact that the local dealers are informed by the operators that the price will be advanced 10 cents per month till September.

* * *

When it is added that the plutocratic trusts are getting in their work in the same way, in all lines of production and distribution, of things necessary to life and comfort, it will be seen that the outlook for the future is not very encouraging, and once more the basic truth comes home to us that the institutions of every nation or community are as good and as bad as the people who make or who passively endure such institutions, and that the only rational ground of hope is the desire for and the demand for conditions under which a better race of people can be born. The first and most important of these conditions, I need not repeat, is freedom of motherhood—abolition of masculine domination in the realm of creative energy.

This consideration, as I see it, is the most potent argument for a radical change in economic laws, including land and money laws, and until WOMAN HERSELF awakes to a realization of her responsibility in this matter there is little ground for hope that any permanent change for the better will be achieved through change of political action or from refusal to act, as our non-voters are doing.

M. H.

On the Picket Line.

Under the head "A Demand for Higher Social Rights for Women," Elizabeth S. Buchanan of Lake Helen, Florida, gets in a column article in the Littits Express, Littits, Pa., an article that shows what can be done by our workers in papers that are not considered at all radical or revolutionary. Here is a specimen paragraph:

"'Wives, submit yourselves to your husbands' and similar commands from Paul have filled the world with crime and wretchedness; and our social laws, which are based upon those commands, say, 'It must continue,' As a result generation after generation comes upon the stage of action, the majority of whom are unwelcome gifts from the surcharged storehouse of perverted nature. 'Wives, submit yourselves to your husbands' continues to ring in the ears of every wife, and she dares not enter a protest. Thus the work goes on, filling the world with monstrosities of every type."

Some of our readers will remember the work done by E. S. Buchanan during the life of Dr. Joseph Rhodes Buchanan, and will be glad to know that her pen is not idle.

SHOULD NOT HAVE BEEN BORN.

A prominent article on the editorial page of the Chicago Journal, Tuesday, May 5, is headed "Criminality Growing Among Children." As showing the utter failure of church and state to deal with the problem of vagrancy and criminality among children in cities, this article possesses value. One of its first paragraphs reads thus:

"When one considers the environments of many children—those little human weeds which spring up in the unwholesome alleys of our city society—it is not to be marveled at that crime is a part of their beings—a heritage, in fact. The majority of these children should never have come into the world, but, being here, they must be dealt with. Their parents are irresponsible. The youngsters inhabit the street for a home. They are not sent and will not go to school—besides, 14 is the limit of age for compulsory school attendance. They are a present danger and a menace for the future. They are allowed to become actual criminals before the state pays any attention to them."

ONE OF MANY.

A few days ago a letter came from a far distant territory, a fair sample of many received by us, inclosing a few stamps for pamphlets, and adding:

"I have received several sample copies of your Lucifer and think it is good, though rather too plainly worded in some instances. If I had my own money to spend as I chose I would subscribe for the paper and get some more of the "radical literature." I think it is just what I need, as I am young and have never had any training in regard to such ideas. My mother has never talked of such things to her girls, because she thinks it vulgar. But if they wait to learn of their own experience, may it not bring them harm? Since my mother refuses to guide me in this matter I must work out my own salvation and I hope the pamphlets will give me the information I need before I go to the marriage altar, which I expect to do before long. Hoping you will regard this letter as strictly pirvate, I remain an advocate of your ideas. Miss S— F—."

The reference to the "marriage altar" is painfully suggestive of SACRIFICE—sacrifice of an ignorant and innocent victim on the altar of a superstitious belief, a cruel and barbarous creed that says only by such sacrifice can the hunger of a flesh-loving and blood loving god be appeased. As in the case of the sacrifice of lambs, kids, heifers, doves, etc., the maiden must be "without spot or blemish;" that is, the more beautiful, the more innocent and ignorant—ignorant of what marriage really is, the more acceptable the sacrifice.

Less than a year ago, in New York, a noble and pure-minded

woman was imprisoned for trying to warn her sisters against the dangers of going blindly to the marriage altar, and when released from prison was again arrested and convicted on a similar charge. Expecting a longer and harder sentence, this refined, noble, and pure-minded woman then decided to to take her own life rather than again submit to the indignities and privations of prison life.

And yet we Americans claim to lead the world in civilization and enlightenment! M. H.

Mintz's Mistakes.

S. Mintz tries to get as far from the facts as possible as regards the train dispatcher and the nature of children. The train dispatcher is backed by force and government, necessarily. According to S. Mintz (if the train dispatcher is classified with the shoemaker), a conductor of a train, when ordered to meet another train at Podunk, might choose to go on to Kokomo, not approving the train dispatcher's judgment, and not tolerating any external control of his movements. The result would likely be a collision, death and destruction. To prevent these things the people, through law, demand that the conductor obey the train dispatcher or be punished for criminal negligence. I suppose the Anarchist will continue to ignore all such natural necessities as this, and continue to insist that liberty solves all problems.

Children are ignorant, therefore selfish, tyrannical, unjust. Any social arrangements which developed as they grew up, in the absence of all the results of human experience, would be based on those qualities. We all know that children are not all angels; that some of them seem to recognize no argument but force, and that all of them have to be taught the rights of others and the better rules of association.

The editor should not evade the argument I made by simply objecting to my use of the term "natural law." Let him substitute his own term and he will find something to answer.

— C. F. H.

[If Brother C. F. H. had read Lucifer carefully he would have seen that I frequently suggested "facts of nature," "methods of nature," and "forces of nature" as being better than "laws of nature."

The word law suggests a law-maker.

Laws do not execute or enforce themselves; they must have some one to enforce them, else they are worthless.

Laws are ephemeral, transitory; they had beginning and will have an end.

None of these characteristics apply to the operations, the methods or forces of nature, and therefore the phrase "laws of nature" is unscientific, unphilosophic and misleading. M. H.]

The Morning Star—Lucifer, Lightbearer.

I would by no means advise a change of name for Mr. Harman's paper, but would submit respectfully that a slight transposition might present some advantages.

Give the native language a show, the Latin has been at the front a long time—then an etymologist would not be needed to analyze and explain.

It may be all right for Lucifer to say it is here to bring light and scatter darkness; sometimes it consoles and flatters to think we are the light and the other fellow the darkness. Frequently, however, the other fellow, through some fool freak, imagines he is a little bit of the light himself and has an uncontrolled itching to enlighten us. Curious it should be so, but there's no accounting for some people.

All the interest I have in the case is, that being in hearty accord with Mr. Harman's central thought, I would like to see the paper accomplish the full measure of its usefulness, and surely the less prejudice it has to meet and the less friction to overcome, the better.

To my mind there is, nor can be, no nobler object than "borning better babies" and ridding the world, so far as may be, of all preventable diseases, all defectives, all sickness, poverty, misery and sorrow.

That much, very much, can be done in all those lines no sound mind doubts; the correct thing is to induce large numbers to unite for improvement, and Lucifer with this in view has never failed to stand up and be counted. But what is one among so many?

The great aim should be to get the paper in many people's hands, have them to read it, to understand it, to love it, and not rouse their antagonism before they have a chance to investigate.

Then, as soon as they find it a true friend, as they are bound to do, they will extend a helping hand, and nevermore will it be named "a literature of death."

A surgeon of Chicago before a learned society lately advocated the annihilation of the entire negro race. The proposition looks monstrous on the face, but the method as proposed is possible, easy, humane, and consists simply of intermarriage or intermixing with the whites.

1st. White mixes with Negro—product, Mulatto.

2nd. White mixes with Mulatto—product, Quadroon.

3rd. White mixes with Quadroon—product, Octoroon. And the thing is done; the negro by a harmless, plausible procedure is obliterated, for at the octoroon all trace, track and symptom of the African is gone.

On precisely the same principle and somewhat by the same methods the white race, and in fact all races, can be brought up to a state of perfection now undreamed of—and in no other way.

Breed the bad out and the good in.

But mighty powers and influences stand in the way and can be depended on to fiercely oppose. The Church will stand by, with her anathemas ready. She will not without a fight loosen the strangle-hold she has on humanity by and through controlling, managing and permitting the union of the sexes.

This act, which she declares to be in itself utterly depraved, sinful and desperately wicked, she claims she can by a few incantations, invocations and cabalistic passes so miraculously change that ever after it becomes honorable, pure and holy.

Such are some of the absurdities of superstition. But the job brings easy money and she wants to hang on to it.

Still we are not without hope. The day is breaking. The morning star is shining. Mankind are beginning to think. Many are demanding more freedom, freedom to follow as their conscience dictates, and be individuals instead of automatons.

So mote it be. REDHEFFER.

Encouragement from the Northwest.

Of all our exchanges, the one to which I always turn most eagerly is Lucifer. It was the first of the radical papers which I ever saw, and has ever since been specially dear to my heart. Its specialty is sex-refom; and its editor, Moses Harman, is one of the veterans in the service of humanity. The repeated persecutions which he has suffered have not availed to daunt his spirit or dampen his enthusiasm. Lucifer is unique among radical and reform publications, by the family spirit which prevails between the editor and the contributors. Mr. Harman has a way of taking them into his confidence, which makes them feel that the paper is in truth their very own. I do not believe there is a periodical in the country whose readers feel so intense a personal interest in all that concerns it. It is published weekly at $1.00 a year, at 500 Fulton street, Chicago. I cannot afford to be without it. Can you?—*James F. Morton, Jr., in the Demonstrator, Home, Wash.*

"In vain you tell me that artificial government is good, but that I fall out with the abuse; the thing—the thing itself is the abuse."—*Burke.*

"No person will rule over me with my consent. I will rule over no man."—*Wm. Lloyd Garrison.*

The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures.

TOLSTOI'S NEW WORK.

The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

CHAPTER TITLES,

I., Goods Porters Who Work Thirty-Seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Sciences; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI., Bankrupte of th Socialist Ideal; VII., Culture or Freedom? VIII., Slavery Exists Among Us· IX., What Is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII, The Essence of Legislation Is Organised Violence; XIII., What Are Governments? Is it Possible to Exist Without Governments? XIV., How Can Governments Be bolished? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, 65 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

AT LAST I HAVE THEM!

CABINET PHOTOGRAPHS OF

IDA C. CRADDOCK,

Victim of the Postal Inquisition. We cannot sell her books but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, thirty cents each, two for fifty cents.

Edrin C. Walker, 744 West 143rd Street, New York, N. Y.

Read THE TRUTH ABOUT SOCIALISM.

It solves the Trust problem and shows the way to the land of freedom, plenty, and social harmony. 110 pages, 25 cents. Address Box 154, Broadhead, Wis.

Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of 'For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem, Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 198 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

Ladies' Tonic Aseptic for the relief of all weaknesses and irregularities. More distress of body and mind comes to woman from these than from all other sources combined. Send 20 cents for sample, with full directions information and advice.

Safety Invigorator Co., 213 Ogden Ave., Chicago.

969.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

WAR ON CAT'S!

Prices of America's leading watches cut below biggest catalogues!

HAMPDEN: "Special R.-Way," 23 jls., $22; "New R.-Way," 23 jls., $26; "John Hancock," 21 jls., $21; "Dueber Watch Co.," 21 jls., $18; same, 17 jls., $16; Hampden, 17 jls., adj'd, $10; 15 jls., $7; 7 jls., $4.50; "Century," $3.

ELGIN: "Veritas," 23 jls., $29; same, 21 jls., $25; "B. W. Raymond," 19 jls., $20; same, 17 jls., $18.50; "Wheeler," 17 jls., nickel, $11; same, gilt, $9: Elgin, 15 jls., $7; 7 jls., $5.

WALTHAM: "Vanguard," 23 jls., $29; same, 21 jls., $25; "Crescent Street," 21 jls., $20; "Appleton, Tracy & Co. Premier," 18.50; same (not "Premier" $16; "Bartlett," nickel, 17 jls., $11; same, gilt, $9· 15 jls., $7; 7 jls., $5; "Standard," $3. These all in silverine screw cases. In 20-year gold-filled $3.50, in 25-year cases $6 more, all prepaid.

Send for prices of Solid Gold 12 size or Ladies' Watches, Diamonds, Opals, Silver Plated and Optical Goods, Music Boxes, Jewelry, Chains, Clocks, Freethought and other badges, Ingersoll spoons, and my tract—"The Sun and the Crucible"—free.

OTTO WETTSTEIN, La Grange, Cook County, Ill.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.
Man, the Ungrown.
Woman, the Serf.
Woman in Freedom
Marriage: a Retrospect.
Marriage: a Forecast.
The Free Society.
Some remarks on the early star and sex worships.
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, $1.

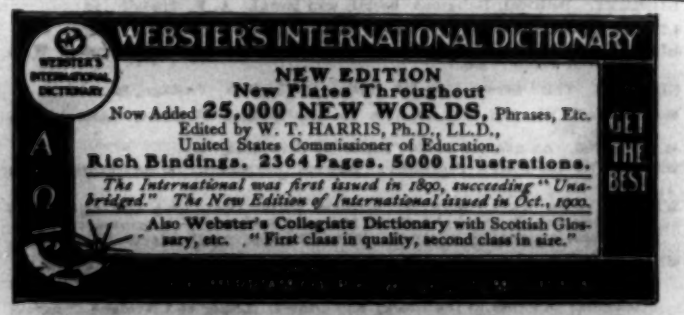
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.


WEBSTER'S INTERNATIONAL DICTIONARY
NEW EDITION
New Plates Throughout
Now Added 25,000 NEW WORDS, Phrases, Etc.
Edited by W. T. HARRIS, Ph.D., LL.D.,
United States Commissioner of Education.
Rich Bindings. 2364 Pages. 5000 Illustrations.
The International was first issued in 1890, succeeding "Unabridged." The New Edition of International issued in Oct., 1900.
Also Webster's Collegiate Dictionary with Scottish Glossary, etc. "First class in quality, second class in size."
GET THE BEST

A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address.

Suite 63-119 LaSalle St. Chicago Ill. C. S. Wood, M. D.

RADICAL LITERATURE.

For Sale by Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 466 pages. Handsomely bound in cloth. $1.50.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 90c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to cure health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for $2.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth. $1.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.

DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century. J. G. Spence. 176 pages. 25c.

DARWINS, THE. (A Novel.) Elmina D. Slenker. 50c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 31 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post and George Schilling. 626 pages. 50c.

DIGGING FOR BED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

EAST TENNESSEE SKETCHES. A and Cecile Chavannes. 25c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

EVOLUTION AND REVOLUTION. Elisee Reclus. 5c.

FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 360 pages. 40c. Postage, 5c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and George Harman, under the Comstock law. G. C. Clemens and David Overmyer. 20c.

GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.

GOD AND THE STATE. Bakounine. 25c.

GOVERNMENT ANALYZED. A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from $1.50 to $1.

HILDA'S HOME. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 436 pages. Cloth, $1; paper, 50c.

HUMAN RIGHTS. J. Madison Hook. 5c.

IMPORTANCE OF HONEST MONEY. A simple, scientific, invariable standard of price. James Adleman. 320 pages. Paper, 50c.

IN BRIGHTER CLIMES; or, Life in Socioland. Albert Chavannes. 25c.

INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 97 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.

IN HELL AND THE WAY OUT. A plan of Social Democracy outlined. Henry E. Allen. 10c.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Mavalan. M. Harman. 5c.

JOHN'S WAY. A domestic radical story. Elmina D. Slenker. 25c.

KAREEZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. $1.

KORADINE. A story for young and old. Extra levant cloth. $1.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c.

LIBERTY. Political, Religious, Social, and Moral. A. F. Tindall. 5c.

LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Slenker. Boards, 10c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.

LUCIFER. Third Series, Vol. III. (1899). Cloth, $1.25. Postage, 25c.

MAGNETATION, and Its Relation to Health and Character. Albert Chavannes. 25c.

MARRIAGE. An address by Dr. Juliet H. Severance. 5c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 25c.

MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.

MEN, WOMEN, AND GODS. Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, $1; paper, 50c.

MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 418 pages. Cloth. Reduced to $1.

MORIBUND SOCIETY AND ANARCHY. Jean Grave. Cloth, 50c; paper, 25c.

MOTHERHOOD IN FREEDOM. M. Harman. 5c.

NORA, A DOLL'S HOUSE and GHOSTS. Ibsen. Cloth. 75c.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES. E. C. Walker. Contents: Love and Law; The Moloch of the Indispensable Ideal; The Continuity of Rape-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Variationists; The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Poets; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 25c.

PRIESTLY CELIBACY. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 25c.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity of separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in compact form. E. C. Walker. 5c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 90c; paper, 25c.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 25c.

RULED BY THE TOMB. A discussion of free thought and free love. Orford Northcote. 10c.

SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spondo, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. $5. Five volumes, plainer binding, $2.50; all in one volume, $2.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes. 25c.

TALKS ON NATURE. Important information for both sexes. Dr. J. H. Greer. 192 pages. Reduced from 50 to 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Mariette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1665. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.

THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. $1.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old ascetism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 96 large pages; twelve copies, 50c. Single copy, 5c.

THE CHICAGO MARTYRS. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.

THE COMING WOMAN. Lillie D. White. 5c.

THE EVOLUTION OF MODESTY. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.

THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. Lois Waisbrooker. 50c.

THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

THE REVIVAL OF PURITANISM. E. C. Walker. 10c.

THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.

THE SANCTITY OF MARRIAGE. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.

THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1782, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.

THE UNWOMANLY WOMAN. Lizzie M. Holmes. Together with That Great Fraud, Yelept Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. $2.25.

TRAVELS IN FAITH. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.

VACCINATION A GIGANTIC CRIME. Samuel Darling. 15c.

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.

VITAL FORCE. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.

WHAT THE YOUNG NEED TO KNOW: a Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 48 large pages. 10c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 9, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.

WOMAN, CHURCH, AND STATE. Matilda Joslyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, $1.50; paper, 75c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.